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APRIL, 1876.

THE ARMOURY

A
MAGAZINE OF WEAPONS

FOR
CHRISTIAN

PUT ON
THE WHOLE
ARMOUR OF
GOD THAT
YE MAY BE

ABLE TO
STAND
AGAINST
THE WILES OF
THE DEVIL
EPH. VI. 12.

WARFARE

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CONTROVERSY: WHAT DOES IT MEAN?

CATECHISM OF PROTESTANT TRUTH.—By the late Rev. B. Ritchings.

S. W. PARTRIDGE & Co.
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PROTESTANT EDUCATIONAL INSTITUTE,

WITH WHICH IS INCORPORATED

THE PROTESTANT ASSOCIATION, Established 1835.

For establishing PROTESTANT EDUCATIONAL CLASSES, and, by Popular Lectures, Protestant Literature, and otherwise instructing the People in the Principles and History of the Reformation, for defending our Protestant Constitution and Institutions; and for opposing Papal Aggression throughout the Empire.

Sec.—REV. G. R. BADENOCH, LL.D.

Office—Clarke Chambers, 12, Haymarket, London, S.W.

(Subscriptions and Donations received during the past month will appear next month.)

PROTESTANT EDUCATIONAL INSTITUTE

With which is incorporated, the Protestant Association.

Established 1835.

CLARENCE CHAMBERS, 12, HAYMARKET,

London, S.W.

The Secretary begs to present his compliments, and to draw attention to the short statement (4th page on cover) of the operations of the Protestant Educational Institute.

It will be observed that no fewer than 35,000 students have attended its Classes, and have received systematic instruction in the principles and history of the Reformation, many of whom have undergone searching written examinations.

The Institute, by establishing and maintaining these Classes in London, and in many of the larger towns throughout the kingdom, is carrying on a most important and necessary work for these times. The rising youth of England are thus being trained in the principles of our common Protestantism, with the view, by God's blessing, of fortifying them against the aggressive efforts of Romanism and Ritualism, and confirming them in the fundamental doctrines of the Word of God.

These extensive operations require a large amount of funds, and the Committee, therefore, earnestly begs that you will favour them with a liberal contribution.

THE ARMOURY.

Protestant Educational Institute.

EXAMINATION PAPER.—SOUTHSEA CLASS.

- I. Lecture.—“The Church of Rome not Catholic, but Apostate.”
1st.—Adduce arguments to prove that the Church of Rome is not Catholic.
2nd.—Name four Scriptural marks, shewing that Romanism can be traced to the agency of Satan.
- II. Lecture.—“Transubstantiation and the Sacrifice of the Mass.”
1st. Give Rome's definition of Transubstantiation.
2nd. Adduce passages of Scripture on which Rome founds the doctrine, and show that they are at variance with her teaching.
3rd. Shew that the doctrine is contrary to our own senses and reason.
4th. Bring forward Scriptural arguments against the Sacrifice of the Mass.
- III. Lecture.—“Purgatory.”
1st. State the Romish view of the doctrine.
2nd. Name texts adduced by Rome to prove Purgatory.
3rd. Show that Holy Scripture affords no countenance to the doctrine, and condemns it.
- IV. Lecture.—“Popery the Antichrist of Scripture.”
Give proofs from Scripture that the Pope is the Antichrist.
- V. Lecture.—“Saints and Images.”
1st. What is Rome's teaching on the doctrine.
2nd. State the evasion adopted by the Church of Rome to excuse herself from the charge of idolatry, in reference to the worship of Saints.
3rd. Describe Rome's idolatry relating to the worship of the Virgin Mary.
4th. Give arguments from Scripture against image worship.
- VI. Lecture.—“Auricular Confession and Priestly Absolution.”
1st. Give the Roman Catholic doctrine of penance.
2nd. Mention the Scriptures on which she founds her system of Confession, and show that Scripture refutes her doctrine.
3rd. Adduce proofs of the immorality of the confessional.
4th. Give Scriptural arguments against Priestly Absolution.

Endowment and Support of Romanism.

We direct the special attention of our readers to the following important document, drawn up by the Protestant Alliance:—

"In his recent pamphlets Mr. Gladstone has clearly shown that the Vatican Decrees, enunciating the doctrines of Papal Infallibility, and requiring absolute and implicit obedience, are wholly incompatible with the claims of civil allegiance.* The Pope, in his Encyclical and Syllabus, has condemned the liberty of the Press, the liberty of conscience, the liberty of worship, and the liberty of speech; he upholds the right of the (R.) Church to employ force, and denies that the Roman Pontiff can come to terms with progress, liberalism, and civilisation.† The Pope has also asserted his right to depose kings and rulers;‡ and claims all baptised persons as his property.¶ Cardinal Manning has fully endorsed the claims of the Pope 'to depose kings, lay kingdoms under an interdict, excommunicate individuals, and that all Christian people are bound to obey his decrees.'§ He goes further, and affirms that 'the Syllabus is the word of truth and of charity—the word of the chief Christian pastor—speaking to the Christian world, and calling it back to the one name given under heaven whereby we can be saved.'¶ And adds, 'If there can be found a document which reflects the Gospel of Jesus Christ, and the legislation of the Sermon on the Mount, it is the Syllabus.'** Cardinal Manning asserts that 'the essence of Ultramontanism' (which is 'perfect Christianity') 'is that the Church is independent of all civil power.' That the spiritual power 'can alone fix the limits of its jurisdiction, and is *ipso facto* supreme.'†† That the Pope is 'the supreme judge on earth, and director of the consciences of men—of the peasant and the prince, and of the legislature that makes laws for kingdoms.'‡‡ In Spain the Pope has demanded the prohibition of all other forms of worship but the Papal, and the carrying out of the Concordat, by which 'the liberty of the press, of conscience, of education, of political opinion, and even the liberty of the civil law, may be curtailed and destroyed.'§§ In Belgium the Romish Church teaches 'that the clerical power is superior to the civil, that the Pope has the right to depose kings, that liberty of conscience is a right to believe the truth as taught only by the (R.) Catholic Church, that the Church alone possesses the right of education.'§§ In England the books used in the Romish schools, receiving State aid, are in direct violation of the spirit and letter of the Elementary Education Act, denominational teaching is interwoven with secular, history perverted, and the religion is obtrusively Romish in form and hostile in spirit.¶¶ In Ireland the

* Vatican Decrees. (Murray, 1874.)

† Ditto, page 16.

‡ Speeches of Pope Pius IX. Rome and the Newest Fashions in Religion. (Murray, 1875), page 184.

¶ Letter of the Pope to the Emperor of Germany. ("Times," October 14, 1873.)

§ Essays on Religion and Literature, pages 416, 417, 418. (Longmans, 1867.)

¶ Sermons on Ecclesiastical Subjects, Vol. III., page 93. (Burns, Oates, and Co., 1873.)

** Ditto, page 176.

†† Caesarism and Ultramontanism. ("Times," December 24, 1873.)

‡‡ Sermons on Ecclesiastical Subjects, vol. III., page 97. (Burns, Oates, and Co., 1873.)

§§ "Times," November 20, 1875. Voce della Verità ("Times," October 23, 1875).

¶¶ Speech of M. Auspach. ("Pall Mall Gazette," February 11, 1876.)

¶¶ Standard Reading Books. Revised by authority of the Romish Archbishops and Bishops. (Burns and Co., 1874.)

Lesson Books, used in the Christian Brothers' schools, which have all received the sanction of episcopal authority, are as anti-Protestant as they are anti-English in tone, and the 4th Class Book was pronounced by Master Brook, a Member of the Royal Commission on Primary Education, to be the best preparation for Fenianism that could be imagined.* Earl Russell also records his protest against the teaching which the Romish Hierarchy desire to give, and states:—'I know that if the Papal doctrines of the Syllabus are taught to the educated youth of Ireland, high treason, under a covert form, will be the daily food of the Irish mind.'† Cardinal Manning and the Romish Ecclesiastics, however, do, and must uphold the decrees of the Church of Rome, and the teaching of the Syllabus, to be essential for the education of Roman Catholics. It is, therefore, important to consider how far the State is engaged in supporting a system advocating such principles, and in paying for teachers who inculcate doctrines so opposed to constitutional liberty.

The following estimate gives the amount of Annual Grants made by the State for Romish purposes:—

GREAT BRITAIN.

ARMY.—Romish Commissioned Chaplains—one of 1st Class, six of 2nd Class, five of 3rd Class, three of 4th Class, and two on half pay	£4,576	3	9
Officiating Priests at stations in Great Britain as per Parliamentary Return No. 187—1865... ..	3,372	0	0
Officiating Priests at stations in Ireland ditto	2,043	0	0
" in " Colonies ditto	2,109	0	0
" in Military prisons ditto	185	0	0
PRISONS.—Ninety-five salaried chaplains in Prisons in Great Britain, per Return of 26th May, 1865, No. 319	801	0	0
Six chaplains since appointed at average salary of £99 each	591	0	0
NAVY.—Naval chaplains at Portsmouth and Plymouth as per Report of (R.) Catholic Union of Great Britain at £120 each	240	0	0
This report states that at the other ports in England, and at the Colonial ports, the services of the Romish priests are paid by Capitation allowances.			

Workhouses—Chaplains in. No details.

EDUCATION.—Payments from Treasury to Romish schools in Great Britain, as per Parliamentary Reports of Committee of Council on Education in England and Wales, and for Scotland, 1875... ..	71,471	11	8
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Payments from Treasury and rates to Romish Reformatory and Industrial Schools in Great Britain, as per Parliamentary Report presented in 1875	65,392	2	11
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IRELAND.

Payments from Treasury and Rates to Romish Reformatory and Industrial Schools, as per Parliamentary Report, 1875... ..	82,933	7	3
Grants to National Schools in Ireland, &c., as per 41st Report of Commissioners, 1875, £565,646.—Schools under Romish managers and teachers, 57,339.—Percentage of Roman Catholic children 79'6.—Portion appropriated to Roman Catholics	456,254	0	0
Chaplains in 154 workhouses at average salary of £50	7,700	0	0
Chaplains in prisons, as per Parliamentary Report, 1875... ..	1,729	19	10
Chaplains in 22 asylums, as per Parliamentary Report No. 1293, 1875	1,135	0	0
Chaplains in hospitals. No details.			

* Report of Royal Commission of Inquiry on Primary Education, Ireland, 1870.—Roman Catholic School Books. (Fraser's Magazine, February, 1874.)

† Rise and Progress of the Christian Religion, page 320. (Longmans, 1873.)

The value of property in the island and city of Montreal has enormously increased since 1853, and if the low value of £1 per acre be placed on the residue of these estates, these lands may at the least be now estimated at the value of £3,000,000 :—Interest thereon at 5 per cent. 150,000 0 0

This enormous endowment of the Romish Church in Canada has been found to be of considerable injury to the progress of the colony.—The report on the affairs of British North America, presented by the Earl of Durham, H.M. High Commissioner (No. 3, Feb. 11, 1839), states, p. 49 :—

“The French Church has been left in possession of the endowments which it had at the Conquest, the right to tithes is enjoyed by their priests; but as it is limited by law to lands of which the proprietor is a (R.) Catholic, the priest loses his tithes the moment an estate passes, by sale or otherwise, into the hands of a Protestant. This enactment, which is at variance with the true spirit of national endowments for religious purposes, has a natural tendency to render the clergy averse to the settlement of Protestants in the Seigniories.”

“The Report refers to the ‘isolation of the French Canadians’ (p. 104), their ‘hopeless inferiority to the English-speaking population’ in energy, habits, character, &c. (p. 105); ‘the failure to increase the amount of land under cultivation in proportion to the increase of population, which is provided for by a more continued subdivision of estates.’ It urges as remedial measures the amalgamation of the French Canadians with the English population by the introduction of English emigrants, and by encouraging the migration of the French settlers to other districts, so as to change their present proprietary and inactive condition for active employment for wages on farms, or in commercial pursuits under English capitalists, and adds, ‘were the French Canadians to be guarded from the influx of any other population, their condition in a few years would be similar to the poorest Irish peasantry.’ The impolicy of this legislation is enhanced by the fact that, while the Church of Rome has been thus magnificently endowed and favoured, the Protestant Churches of every religious denomination have been stripped of the endowments of which they held the possession under several legislative enactments. By the Act of 1791 it was provided that whenever any grants of land should be made under the authority of the Crown, an allotment of one-seventh should be set apart for the support of the Protestant clergy. Claims having been made by the several denominations for a share in these allotments, the lands were allowed to lie waste, and thereby proved a hindrance to the progress of the colonies. An Act was therefore passed by the Canadian Legislature in 1840, directing these reserves to be sold, and the proceeds to be invested in Government funds. The annual interest of such investment to be divided into three equal parts—one part to be paid to the Church of England, one to the Church of Scotland in Canada, and the residue to be allotted to the other religious bodies, including the Romanists. In the year 1854, however, an Act was passed by the Canadian Parliament appropriating the whole of the fund so invested, and all lands remaining unsold, and providing after payment of the life interests of the then

incumbents, that the annual income arising therefrom be paid over to the municipalities for their use and benefit, thus depriving all the Protestant denominations of the provision for their support.

"The Church of Rome has also been largely endowed in the West Indian Islands, the particulars of which are given in the Parliamentary Return No. 259, 1873, as follows:—

TRINIDAD.—Ecclesiastical grant to the Roman Catholic Church				6,500	0	0
Grant to schools (per Return No. 356, 1845)				241	13	4
STA. LUCIA.—Roman Catholic Church...				1,100	0	0
LEeward ISLANDS.—A grant has been made, but amount not stated.						
BRITISH GUIANA.—(As per Ordinance of Local Government, 1875)				2,500	0	0
GIBRALTAR.—Annual Grant, as per Return No. 259, 1873...				500	0	0
Roman Catholic chaplain to forces (per ditto, and not included in Return No. 187, 1865)				138	13	11
MAURITIUS.—(Per ditto)				6,800	0	0
NEWFOUNDLAND.—As per Return No. 356, 1845.—Grant for Convent Schools				100	0	0
NOVA SCOTIA.—Grant to Romish Schools (per said Return)				80	0	0
MALTA.—(Per ditto)				1,092	0	0
CAPE OF GOOD HOPE.—(Per ditto)				300	0	0
NEW SOUTH WALES.—Priests, &c. (per ditto)				10,413	0	0
Grant to schools (per ditto)				5,030	0	0
VAN DIEMEN'S LAND.—(Per ditto)				1,873	0	0
				£1,052,657	6	6

SUMMARY.

GREAT BRITAIN AND IRELAND:—						
Annual payments, charges on Treasury and Rates, &c.				£716,703	5	5
COLONIES:—						
CANADA.—Annual value of Endowments				276,250	13	10
INDIA AND CEYLON.—Annual payments by Government				25,035	0	0
OTHER COLONIES.—Annual Grants				34,668	7	3
Total				£1,052,657	6	6

"It may be suggested that the support given by the State to the Church of Rome is justified on the grounds that the education and religious instruction which is given tends to repress crime; but this is not borne out by the results. On the contrary, the number of Romish criminals is wholly disproportionate to the Romish portion of the population, and the extra expenditure entailed upon the State is proportionately heavy.

"The following statement will show the extra cost incurred for the repression of crime:—

ENGLAND.—The Parliamentary Return of the 21st April, 1873, shows that whilst the Romanists are only one-twentieth of the population, the proportion of Romish prisoners is one-fourth. The total amount of expenditure for repression of crime—for Criminal Prosecutions, Prisons, and Police—(as per Parliamentary Report on Judicial Statistics, 1875)—is £3,752,945.—The proportion of this expenditure occasioned by Roman Catholics is £938,236, but is measured by population it ought to be only £187,547—thus making the extra payment for Roman Catholic Criminals come to £750,689 0 0

IRELAND.—From the Parliamentary Reports on Prisons it appears that whilst the Roman Catholic population is $\frac{3}{4}$ to 1, the criminals are at the rate of six Romanists to one Protestant. The total amount of the expenditure for the repression of crime is stated by Dr. Hancock ; for Criminal Prosecutions, Prisons, and Police (as per Parliamentary Report on Judicial Statistics, 1875), to be £1,481,433. Of this amount the Romish criminals cost £1,269,799—but if taken according to population the amount ought to be only £740,416—leaving an extra cost to be borne by the country of 529,083 0 0			
SCOTLAND.—The North British Mail, Dec 16, states that the share of expenditure in repressing crime occasioned by the Roman Catholic criminals amounts to £277,629 ; but had the criminals been in proportion to the Romish population it would have amounted to only £75,482.—			
Extra cost	202,147 0 0
Total	£1,481,819 0 0

Compulsory Celibacy in the Church of Rome.

Von Schulte has just published a very able pamphlet on "Compulsory Celibacy." The following sentences, with which he opens his argument, explain the state of things in the Roman Catholic Church, which he contends against:—

"In that part of the Western Church which is subject to the Primacy of the Bishop of Rome the clergy are bound by the law of Celibacy. A married person can only be admitted to the Subdiaconate, and to any higher clerical office on condition that the marriage union is dissolved, and the wife goes to a convent ; or, if too old for that, takes an oath of chastity. It is forbidden to the couple to live together any more. Anyone who has been twice married, or who has married a widow, cannot be ordained."

According to this law, no Subdeacon, Deacon, Priest, or Bishop may contract a marriage ; and if anyone of them does, it may be proclaimed null and void by the authority of the Church. The concluding sentences of the pamphlet will show what Von Schulte claims to have proved by means of it:—

"The man who is acquainted with history, and who follows closely the course of development of Celibacy, must be convinced that compulsory Celibacy has only been possible and practicable from the fact either that the State directly impressed it as a law, or that it handed over to the hierarchy the right to regulate the law of marriage, and enforced their regulations. That is still the case in Germany, France, Austria, &c. ; for the State either directly upholds the rule of Celibacy or enforces its effects in reference to the temporalities of the Church. Were the State to withdraw its authority, the Roman Church would gradually be compelled to allow to fall into desuetude a law which obliges those who are installed as the leaders of the faithful to regard the institutions of the family, the community and the State, as a merely tolerated evil, and at the same time induces them to consider

themselves—since they are not subject to this evil—as a caste of a higher order set apart to rule over their fellows. "It is not so much the Priesthood as the Popedom which stands and falls with Celibacy."

In the first extract Von Schulte defines the actual state of the case as regards Compulsory Celibacy in the Roman Catholic Church; in the second, he shows how it is to be abolished, and what would be the consequences if it were swept away, and thus were no obligation incumbent upon the clergy to be Celibates.

The pamphlet illustrates and demonstrates by historical cases, and by an appeal to experience, the accuracy of these conclusions.

As an eminent Catholic Priest, and a layman who, twenty years ago, was still an advocate of Clerical Celibacy, Von Schulte has a peculiar *locus standi* in this controversy; and there can be few men who are so intimately familiar with the whole of the case of the Romish Church as he is. Nevertheless, he has been compelled to abandon the position to which he so long clung. He now shows that not only is there no warrant in Holy Scripture for enforcing a law of Celibacy upon the clergy, but that there is no authority for the rule derived from General Councils, or from the proceedings of any branch of the Christian Church, up till the twelfth century. His examination of the reasons alleged on the other side for the Compulsory Celibacy of the clergy is distinguished by all that legal acuteness and intimate knowledge of the subject in all its bearings which were to be expected from Von Schulte. He has little difficulty in proving to be utterly untenable all the reasons most commonly advanced for the institution and law in question, or in showing that the real object (as the natural effect) of Celibacy has been to facilitate the erection of the hierarchical system in the Church of Rome on which the copestone was put when Papal Absolution was made the law of the Church by the promulgation of the dogma of Papal Infallibility. The ordinary motives which operate upon man as a social being in the relations of family, as a citizen, and as a member of the State, cease to have power when family life is abjured, and the marriage union, which is its first foundation, is degraded to a merely sensual relationship. Whenever the clergy are taught to take such views the way has been prepared for the triumph of the hierarchical despotism which was consummated when Pope Pío Nono was deified by being authoritatively proclaimed infallible.

The injurious effects of Celibacy as a system, contrary to nature and the system introduced by the Almighty before man was driven from Paradise, are not confined to making despots of the hierarchy. The priests and higher clergy are the greatest sufferers. The picture Von Schulte draws of the state of things in Germany at the present time is sombre in the extreme. Celibacy is condemned by its effects morally, socially, and economically. The degradation of human life is its inevitable consequence, and the jovial priests of the Rhine provinces are notoriously not punctilious. Orthodoxy to Roman casuists is better than virtue, and a man may break all the commandments if only his faith is sound. The German priests break many of the commandments, and not least conspicuously the Seventh. A system which bears such fruits cannot be of a *quasi*-divine character; and Von Schulte proves by positive historical evidence that the system of Compulsory Clerical Celibacy is as mischievous to morality as it is

contrary to nature Its redeeming virtue (to the Vatican) is that it keeps the priests in bondage to the hierarchy and the Pope, and prepares for the bondage of the laity.

British Female Slaves.

The following lines were suggested by a statement made at a public meeting. The speaker, addressing a coloured gentleman from America, who had once been a slave, said, "Of this we can assure you, there is not a slave in England":—

Are there no slaves in Britain? Think again.
Hast thou shed tears over the cruel fate
Of some poor negro, or some fair quadroon
Torn from a parent's arms, . . .

And joyed to think there were
None such in Britain? Then thou art deceived;
Yes, there are slaves in Britain, deeper sunk
In misery and sorrow even than those
Over whose fate you wept. Wilt thou set free
The African, and leave the English maid,
Friend of thy youth, and sister of thy blood,
To live in chains, to sigh for liberty?

No! strike the foul disgrace from England's name.

'Twas midnight. All the world was wrapp'd in gloom,
And darkness covered all the peopled earth—
Darkness that might be felt. . . .

No star appeared to shed
A ray of light upon the dismal scene.
But, strange to tell, the inhabitants of earth
Wished not for light, but revelled in the dull
And heavy atmosphere enshrouding them.
Wondering I stood, amazed at folly such
As man ne'er witnessed in the darkest hour
Of blackest heathenism. But as I stood,
And gazed in dumb astonishment, there rose
A hideous form before me. Part was like
A spotted pard; his feet were like a bear's;
His voice a lion's—monstrous, terrible.
Seven heads, ten horns had he, and on each horn
A glittering crown, sign of imperial power.
Back I recoiled with horror, when I heard
A voice from heaven, as 'twere an angel's voice,
"Fear not the beast, he is commissioned
By a mightier Power to hurt thee not;
But know that this is he which doth produce
This awful darkness; he doth cheat the eyes
Of all mankind, that seeing darkness they
Believe it light, and seeing light believe
It darkness." Then said I, "By what fell means
Doth he succeed in thus deluding men?"
The angel-voice replied, "Behold, and see!"
I looked, and lo! a multitude in haste. I asked,
"What meaneth this?" . . .

"This day is fixed
For one of Eve's fair daughters to assume
The vestal vow—perpetual chastity.
This is the day! Friends and relations all
Flock to the place in high expectancy;
With eager haste they reach the house of prayer.
The house of prayer! by Papal malice turned
Into a den of thieves, where souls are snared."

It ceased. I mingled with the hurrying throng,
 Which bore me onward like raging flood,
 The temple's gates flew open, and the crowd
 Rush in impetuous, with straining eyes
 To catch a glimpse of the devoted one.
 The train appeared. Many were passing fair,
 But none so fair as she, who, pale as death,
 With faltering steps advanced to meet her fate.
 Why did she falter? Was it not her own
 Free choice? Was she compelled to take the vow?
 Ah, yes! compelled by eunuch's mystic power.
 They stripp'd her of her snow-white robes, to shew
 That she was pure no more; and clothed her limbs
 In black funeral vestments, tokening
 That now her soul was dark and desolate;
 They then entombed her body, to denote
 That she was evermore dead to the world.
 Dead to the world! oh, cruel mockery!
 For even they could not destroy the heart
 Which beat in that fair bosom, nor efface
 Those dear affections herited from heaven.
 To tear a father's image from her heart,
 To quench a mother's love within her breast,
 To freeze the genial current of her soul,
 They had not power. These heaven implanted things
 Can never die, unless life's self be dead.
 Dormant perhaps they lie, but soon they will
 Burst forth again in all their energy.
 And now before the world a nun professed
 She stood, and was proclaimed the spouse of Christ.
 The spouse of Christ! Unheard of blasphemy.
 The spouse of Christ! The mistress of a monk!
 The multitude dispersed, each to his home,
 And I was left alone. Then there came one
 And touched me lightly, asking me the while
 If I had noticed well. "Then go," said he,
 "And thou shalt see e'en stranger things than these."
 I heard, and gladly turned my willing feet
 To leave the cursed place. The angel threw
 Around my form a cloud, and clothed my limbs
 In misty vapour, so that unperceived
 By human eyes I might behold each scene
 My heavenly guide directed. On we bent
 Our hasty steps until we reached the gate
 Through which the sister train had lately passed.
 It led into a hall, which in its turn
 Led to a chamber wide and elevate.
 There, in the cornice hid, a ring we spied,
 That yielded to the touch, and left exposed
 To my admiring gaze a spiral stair,
 Which we descended, in obscurity
 Enveloped, hidden from the sight of all
 That dwelt below, if any being could dwell
 In such a place,—black, dark, and horrible,
 From which there issued forth a noxious stream
 Of pestilential vapours, breathing out
 Mephitic odours. Into this foul place
 We enter'd, not alone. There led the way
 An oily monk, carrying a new-born babe,
 That nestled in his bosom, and anon
 Uttering a feeble cry, as if for mercy.
 Now smiling through its tears. Such a scene
 Might melt a heart of stone, but could not move
 His iron heart, or change his brutal will.

The monk still through the darkness groped his way
 To where the vaulted chamber felt its bound,
 Then touch'd another spring, which as before
 Obeyed the touch, the ground beneath gave way—
 A chasm yawned below. Now fast we heard
 A sound, as of a rushing, roaring stream.
 I shuddered with dismay, conjecturing
 Within myself what might the issue be
 Of this adventure. The friar raised on high
 The infant that he held, then dashed it down
 Into the dread abyss! One feeble shriek,
 And its young spirit was with God in heaven.
 The chasm closed again, the monk retired,
 We following close. Exulting he sought
 A room retired; with him we entered it.
 It had one occupant. A female form
 Lay stretched upon a couch wet with her tears:
 She started up at his approach, her hair
 Dishevelled, and her features madly wild,
 And, writhing in her mental agony, she cried,
 In rending tones, "Where hast thou put my child?
 Say it doth live, and I will even bless thee—
 I who ought now to curse thee, and invoke
 The heaviest vengeance on thy guilty head—
 I whom thou didst allure from a dear home,
 A father's tenderness, a mother's love,
 And from, alas!—from one who *once* was mine—
 And this for what? In hopes of tasting here
 Some of the joys of heaven—some of the bliss
 Of saints in paradise. Instead of this,
 My soul is tortured with the fire of hell,
 Which, ere my time, consumes me. Oh, I curse thee!
 And curse thy Church, which suffers thee to live
 Unpunished, and that suffers me to die
 All unavenged,—oh, from my heart I curse thee!"
 To whom the monk in bitter scorn replied,
 "I thank thee, grateful lady, for thy wish,
 Which can do me no harm, for Heaven forgets
 To hear the harlot's prayer, even for justice.
 I knew thou lovedst thy babe, and so to evince
 My love for thee, gave it a free passage
 To heaven. Nay, start not, lady; it is there,
 Nor unbaptized—it was baptized in death."
 The mother heard him not; her reason gone
 For ever, she will linger out her life
 A maniac, then die a maniac's death,
 Without one beam of faith, one ray of hope.
 I sicken'd at the sight. "Let us go hence,"
 I said. The angel-voice replied, "We go."
 Will it be ever thus?" I keen inquired.
 "No," answered he; "but in the appointed time
 The beast will be destroyed, and then shall cease
 All these abominations, and all else
 Which he doth propagate. Then all the world,
 Reclaimed and purified, will be prepared
 To hail its Master's universal reign."
 When will this be? Even now the note of war
 Bids all prepare; the shrill bugle hath given
 The welcome signal—On! to the ramparts, on!
 Fear not. The Lord of hosts is on thy side.
 Who then against thee? See, the King has given
 The foe into thy hand. Why linger then?
 Wilt thou be in this great and glorious war
 A base deserter from the ranks of him

Who gave his Son to ransom thee from hell?
 No; loud ten thousand noble voices rise—
 "Here are we ready; gladly we obey
 The heavenly summons; all our armour on,
 Our weapons whetted, and our sharpened steel
 All glittering in the rising new-born beams
 Of the Sun of Righteousness; the shield of faith
 To guard our breasts, and quench the fiery darts
 Of Satan and his fierce confederates;
 The sword of the Spirit, even the sword of God."
 Thus are we ready, or to scale the towers,
 Or storm the citadel, or undermine
 The triple walls of this great Babylon.
 The breach is made; God and our right for ever!
 The centre gained! On! my brave comrades, on!
 The citadel is ours! Tear down yon flag,
 The Devil's ensign! On the loftiest summit
 Plant our great Captain's standard. Let it fly!
 There! there! 'Tis o'er; the dreadful fight is past.
 Hark! all the world re-echoes to the shout
 Of "Victory!" The Lord himself descends
 To crown the conquerors, and all the earth
 Bursts forth in an eternal jubilee.

Controversy: What Does it Mean?

The object of Controversy should be to convince persons who are in the wrong of the error of their ways, and to set them right. It is a duty incumbent upon every Christian having a thorough understanding of Holy Scripture so to do wherever it is possible; "in meekness, instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." (2 Tim. ii. 25.) We read of a controversy between God and His people Israel, because they refused to be subject to His laws. For example, in the fourth chapter of the prophet Hosea we have these words:—"Hear the word of the Lord, ye children of Israel; for Jehovah hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood touched (or reacheth) unto blood:"—wickedness giving rise continually to fresh murders. It was rebellion against God that necessitated controversy.

We sometimes meet with Christians who object to any discussion upon religious subjects. They deem it quite sufficient to set before men the Word of Scripture without any comments upon error, barefaced falsehoods, blasphemy, priestcraft, or professed infidelity. They make no attempt to bring home to men's minds the difference between right and wrong, and the injurious consequences to themselves both temporally and spiritually. It may be admitted that controversy is not suitable on every occasion; but it does not therefore follow that discussion is to be always avoided. Every person has his or her particular gift or gifts, and they are given for use to the glory of God. It would be wrong in him who has the power to set forth Scripture, and to reason thereupon, to be silent; when by the proper use of his talents he might be exposing evil, and convincing men of the infinite

good to be found in the knowledge of Christ, who became incarnate to bestow *light* and *life* upon all who shall hunger and thirst after immortality and honour, by a living faith in Him as their God and Saviour.

So far as I can judge, the Scriptures show that, from the period when Adam and Eve committed the sin of disobedience, there has ever been controversy between such as give heed to the will of God, and those who follow the doctrines and commandments of men. As recorded in the Word of God, there was controversy between Cain and Abel; between Noah and the people of his time; between Moses and Pharaoh; and on several occasions between Moses and the Israelites because of their rebellion against the will of Jehovah, who had redeemed and brought them out from the land of bondage. There is also a record of the many controversies between the prophets who succeeded Moses and the Israelites, even unto the close of the history of the Old Testament. In the New Testament we read of controversy between our blessed Saviour and the Priests—the Scribes—Pharisees—Sadducees—and other transgressors of His Word. He not only set forth what was right, but exposed and condemned the false teaching of those who led the people astray. On one occasion, He observed to them—"God commanded, saying, Honor thy father and mother. But ye say, Whosoever shall say to his father or mother, It is a gift by whatsoever thou mightest be profited by me, and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto Me with their mouth, and honored Me with their lips; but their heart is far from Me. In vain do they worship Me, teaching for doctrines the commandments of men. Woe unto you Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves."

The Apostles and primitive Christians followed the example of our Lord. They taught the truth, and were frank and bold in exposing error and wickedness. We are told that Paul and Barnabas had no small dissension and disputation with certain who came down from Judæa and disturbed the brethren in Antioch. (Acts xv.) Paul "disputed in the *Synagogue* with the Jews, and with the devout persons, and in the *market daily* with them that met with him." (Chap. xvii. 17.) He went into the *Synagogue* in Corinth, "and spake boldly for the space of *three months*, disputing and persuading the things concerning the kingdom of God." He was, besides, "disputing daily in the school of one Tyrannus, and this continued by the space of *two years*!" (Chap. xvii. 7; chap. xix. 9, 10.) We read, too, of Paul withstanding even Peter to the face for acting inconsistently:—of Stephen, the Evangelist, disputing with the High Priest and the Council before whom he was brought; when he pointed out to them in most forcible language their great wickedness, obstinacy, and hardness of heart; not fearing to do so even though he should suffer death (as he did) at their hands. (Chap. vi. and vii.) We are informed of Peter and John having been brought up before the Rulers, Elders, and Scribes, for being so bold as to publish among the people the great

truths concerning the Messiah and His Atonement; and how those apostles disputed with the Council; and when "commanded not to speak at all, nor to teach in the name of Jesus," they answered forthwith, "whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard!" (Chap. iv.) The epistles of the Apostles are as full of discussion as that portion of the Scripture termed "The Acts." They had to contend, and they did so manfully and faithfully, in accordance with the command—"Earnestly contend for the faith which was once for all delivered unto the saints." (Jude 3.) Because of their power and boldness in reasoning and setting right, the apostles and primitive Christians suffered an immense amount of persecution even unto death. Of the apostle Paul it was said, "We have found this man a pestilent fellow, a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes!" Thus it has ever been with pious and earnest men of God, when they have had to stand opposed to evil, and to denounce it. It may be demanded—Where would have been the freedom for the Bible, and the Christian privileges enjoyed by so large a portion of Christendom, had such men as Tyndale, Wickliffe, Calvin, Luther, Knox, &c., refrained from the duty they owed to their one Lord and Master, and held no disputations because forbidden by those who were for a religion founded on priestcraft, lies, and superstition? But for such men, we should never have heard of Reformation (of which as yet, we have only had a foretaste); we should have continued, all of us, even to this day, groaning under the bondage of the Pope and the Papacy—slaves to sin, and to "the mystery of iniquity." For freedom of thought, of speech, and of action in spiritual things, men are indebted to the *power of revealed truth*; therefore did our God and Saviour say, "If ye continue in My word, *then* are ye My disciples *indeed*; and ye shall know the *truth*, and *the truth shall make you free*!" Set you free from everything that is false—free from all dependence upon men—free from all priestcraft and superstition—to depend only upon God, and resolutely to follow HIM in doing His holy will!

Be it remarked, that it is not the well-disposed—not those who are in the right, and who are walking consistently with God's word—that are afraid of discussion. They rather court it; because fair and free discussion leads to inquiry—and inquiry to information—and correct information, which is knowledge, leads to action of "a godly sort," namely, "godly sorrow which worketh repentance to salvation not to be repented of," and which conduces to "fellowship with the Father and with His Son Jesus Christ." Discussion and inquiry are shunned and denounced only by the evil-minded, who are in the wrong, and who are afraid of the exposure of that craft by which (but for God's over-ruling providence) they would have annihilated that "kingdom which is not of this world;" and over which there is but one Ruler—the Lord Jesus Christ—and no other. It is His Sacred Word which teaches, that "No man cometh unto the Father but by Me (Christ)." (John xiv. 6.) "There is none other Name under heaven given among men, whereby we must be saved." (Acts iv. 12.) "There is one God and one Mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all." (1 Tim. ii. 5, 6.) "To

Him give all the Prophets witness, that through His Name, whosoever believeth in Him shall receive remission of sins." (Acts x. 43.)

Catechism of Protestant Truth.

BY THE LATE REV. B. RITCHINGS.

The Sacrifice of the Mass, and Transubstantiation.

- Q. What is the outward and visible sign in the Lord's Supper?
 A. Bread and wine, which the Lord hath commanded to be received.
 Q. What is the inward part or thing signified?
 A. The body and blood of Christ.
 Q. Why was the Sacrament of the Lord's Supper ordained?
 A. For a continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby. "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come."—1 Cor. xi. 26.
 Q. Is this the doctrine of the Romish Church?
 A. No, the Romish Church says it is a continual sacrifice.
 Q. What, then, is the sacrament of the Lord's Supper called by the Romanists?
 A. The Sacrifice of the Mass.
 Q. What do they teach about the Mass?
 A. "That in the Mass is offered unto God a true, proper, and propitiatory sacrifice for the living and the dead, the same that Christ offered on the cross."
 [Creed of Pope Pius IV.]
 Q. What does St. Paul teach in his Epistle to the Hebrews?
 A. That any sacrifice, which needed to be offered continually, could never take away sins.—Heb. x. 11, 14.
 Q. What does St. Paul say of the sacrifice and death of Christ?
 A. That "Christ was ONCE offered to bear the sins of many."—Heb. ix. 28. And "by ONE offering he hath perfected for ever them that are sanctified."—Heb. x. 14.
 Q. What does St. Peter also say of the sacrifice and death of Christ?
 A. That "Christ hath ONCE suffered for sins, the just for the unjust, that he might bring us to God."—1 Peter iii. 18; Rom. vi. 9, 10.
 Q. How does the Romish Church in her pretended Sacrifice of the Mass deny the truth of these plain declarations of Scripture, and teach that the ONE sacrifice of Christ is insufficient?
 A. She sets up the priest's many pretended offerings against Christ's one true offering.
 Q. Why do you say *pretended* offerings?
 A. Because there is nothing in the Mass that can be a sacrifice to God for our sins, for "without shedding of blood is no remission."—Heb. ix. 22.
 Q. What is the wafer made of, which they call the body of Christ, and sinfully presume to offer it up to God as the sacrifice of his Son?
 A. Flour and water.
 [How lamentable is it that none considereth in his heart, neither is there knowledge nor understanding to say, I have taken part of the flour and made a

loaf thereof, and shall I make the residue thereof an abomination? Shall I fall down to a bit of dough which has been baked? Shall I bow to a little wafer, and worship it, and shall I pray unto it, and say, Deliver me, for thou art my God? Oh, that Romanists might thus be led to reason on their idolatry, and to see their iniquity in worshipping "the work of their own hands, that which their own fingers have made!"—*Isaiah* ii. 8.]

Q. Of what shape or figure is the wafer?

A. It is round.

Q. What does the Romish Priest do with the wafer?

A. He consecrates it at the altar with foolish ceremonies, and by repeating over it a few Latin words.

[*"Hoc est enim corpus meum."*—This is my very body.]

Q. Into what are those words said to change the wafer?

A. Into "really, truly, and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ."

[Creed of Pope Pius IV. :—"In his sacrament are contained not only the true body of Christ, and all the constituents of a true body, as bones and sinews, but also Christ whole and entire."—*Trent Catechism*.]

Q. What, then, is the doctrine of the Romish Church?

A. That each wafer, or part thereof, is the living Christ, both God and man, and that every drop of wine is the same glorious and Almighty God.

Q. What words of Scripture apply to the wafer moulded by the art of man?

A. "They be no Gods which are made with hands."—*Acts* xix. 26. "The workman made it; therefore it is not God."—*Hosea* viii. 6. "They worship the work of their own hands, that which their own fingers have made."—*Isaiah* ii. 8, 9.

Q. What is this doctrine called, which is contrary to our senses, to reason, and to Scripture?

A. Transubstantiation,

Q. Is it an idolatrous doctrine.

A. Yes; for after consecration, the priest, "kneeling before it, worships it, and then lifts it up above his head for the adoration of the people."

[*Roman Missal*. The consecrated wafer, or Host, as it is called, from the Latin "Hostia," a sacrifice, is declared entitled to the same degree of worship as is due to God. The decree of the Council of Trent is, "We believe that the very same God is there present, whom the Eternal Father sent into the world, and said, 'Let all the angels of God worship Him.'"]

Q. And when they have bowed the knee, and have worshipped it as their God and Saviour, what do they do next?

A. It is laid on the tongue by the priest, and swallowed whole by the people.

Q. The people are expressly forbidden to chew the wafer, in obedience, as is said, to the Scripture, "A bone of him shall not be broken."—*John* xix. 36. But for what reason is it probable that the practice was first introduced?

A. Lest if they should taste the flour and water, they should believe their own senses, and be ashamed of the idol they have worshipped, and be confounded for the god which they have chosen.

Q. Is there to be found among Pagans such gross idolatry?

A. There are none which first make and worship their god, and then eat him.

SYLLABUS.

Title accounted for—Mathew Paris, celebrity of, &c.—Why Article of Cardinal Manning given in *extenso* page by page as it appeared—Subject of Article—Wrong side taken by His Eminence—Question settled 600 years ago—Skill displayed in mystifying it—Conflict for lifetime of Church and Nation—Tiara against Crown—Victory certain—Dryden's *Religio Laici*—Professor Stubbs—M. Paris—Rymer—Must follow the Cardinal's quotations—Difficulty in classifying Theological Varieties—600 Years Ago—and Now—Germs—Branches—Trees of Liberty—Truthful History—What did the Pope condemn?—Alternatives—Anecdote—Pontiff and impossibilities—Details beneath the Pope's notice—His Eminence thereon—Error in Taste or Judgment—The Old Chronicler—"A Profane Rhymer"—Inaccuracy censured; but practised—Pope Alexander VI.—Guicciardini—Pope, how Poisoned—His Character—Pasquinade thereon—Translation—Innocent III.—King John—Rose's Biographical Dictionary—Religious Tract Society's Work—Precept and example—Hall's Chronicles—The Carucagium, or Plough tax question—Dane-geld—Green—Duke of Wellington, *sicut ei*, &c.—Misquotation by the Cardinal—Who the Wrong Doer?—Excommunication—Whole Province of York put under Interdict—Terrible effects of—Anecdote—The Dean and the Dog—See of Canterbury in good old papal times—The Historian Humes' Account—M. Paris' Account—Bishop of Norwich—Geoffrey of Norwich—Antiquarian Researches of H. E. at fault—Exchequer, Origin and Antiquity of the Court—Madox—Exchequer, quoted—Several Local Exchequers—Geoffrey of Norwich, the King's Clerk in one of them, not a Baron of the Exchequer—Feudal Times—Vassalage—Robertson, the Historian, quoted—The People Slaves—Welsh Hostages—Cruel Retaliations—Omission by the Cardinal—Inducements to *Forma Pacis*—Seens agreed to Without knowledge of terms—Paudulph had brought them with him from Rome before the King submitted, &c. &c.—Passages in parallel columns of the Cardinal's Article and Lingard's History, &c. &c. &c.

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LETTER ADDRESSED TO THE RIGHT HON. BENJAMIN DISRAELI, M.P.,
FIRST LORD OF THE TREASURY, &c., &c.

With Remarks on Spiritual and Temporal Power.

By JAMES LORD (of the Inner Temple), Esq., Barrister-at-Law,
F.S.A., F.R.H.S., F.S.S.

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First Notice.]

A RAMBLE WITH THE CARDINAL;

OR,

FLOWERS OF HISTORY FROM WENDOVER.

REMARKS ON AN ARTICLE BY CARDINAL MANNING IN THE
'CONTEMPORARY REVIEW,' DECEMBER, 1875,

ENTITLED,

THE POPE AND MAGNA CHARTA.

BY JAMES LORD,

OF THE INNER TEMPLE, ESQ., BARRISTER-AT-LAW, F.S.A., F.R.H.S., F.S.S.;
AUTHOR OF "THE THEORY AND PRACTICE OF CONVEYANCING," "THE MORTMAIN LAWS,"
"EXCOMMUNICATION,"

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- I. Prove that Romanists must worship the Virgin Mary. What are the different kinds of Religious Worship according to Romanists? Show that these distinctions are Unscriptural.
- II. Prove that the Worship of Mary is Unscriptural.
- III. Answer the Romish arguments for the "Immaculate Conception of the Virgin Mary." (From Luke i. 28.)
 - (a) "Highly favoured," (full of grace. Rheimish Test.)
 - (b) "Blessed art thou among women."
- IV. Refute the dogma of the Immaculate Conception from Scripture.
- V. Prove from Scripture that the Clergy, as well as others, have a right to marry.
- VI. Cite examples against enforced clerical celibacy from the History of the Primitive Church.
- VII. What is the Romish doctrine of Indulgences?
- VIII. Explain the doctrine of Supererogation, and prove that it is Unscriptural.
- IX. What is the teaching of the Church of Rome as to Image Worship? Give the opinions of Aquinas and Liguori.
- X. Prove that Image Worship is Unscriptural; and point out a fraud practised by Rome.
- XI. Show the parallelism between the idolatry of the Israelites (Exod. xxxii.) and the Image Worship of the Church of Rome.
- XII. Answer the Romish argument for "Communion in one kind"—viz., that our Lord gave the Apostles *alone* a command to drink the wine.
- XIII. Prove that in the Sacrament of the Lord's Supper, all ought to receive the wine as well as the bread.
- XIV. Show the fallacy of the Seventh of the Duke of Brunswick's "Fifty Reasons why the Roman Catholic Religion ought to be Preferred to all Others."
- XV. Prove that there is no such priesthood as the Romish priesthood in the Christian dispensation.
- XVI. What do Romanists mean by "Doing Penance?" Show that this view is Unscriptural.

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